

Linguocultural Analysis of Phraseological Units with Onomastic Components

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Abstract: This article delves into the linguistic and cultural analysis of phraseological units (PUs) with onomastic components, focusing on their role in reflecting the national mentality and cultural identity of the English, Russian, and Uzbek languages. The research emphasizes the significant role of onomastics in shaping phraseological expressions, which carry not only linguistic but also historical, cultural, and social meanings. The study outlines various linguistic theories and methodologies, including comparative analysis, to examine how onomastic elements in phraseological units express national characteristics, historical events, and cultural values. It investigates the formation, meaning, and cultural significance of these expressions in different languages and highlights how they contribute to the development of language and culture. The research is rooted in a cross-linguistic approach, providing insights into the comparative study of onomastic phraseology in the aforementioned languages.

Key words: Onomastics, Phraseological Units (PUs), Comparative Linguistics, National Identity, Mentality, Cultural Significance

Introduction

At present, there is growing attention in world linguistics to the linguocultural study of phraseological units (PUs), as these units have expressed the mental characteristics of a specific nation over centuries. As society develops, the introduction of new names and the national-cultural characteristics that these units acquire over time are examined in relation to the national language and culture of each nation. As Sh. S. Safarov stated: "Culture should never be seen as a stagnant phenomenon because it evolves, transitions from one state to another, and mingles with other cultures."

Since the 21st century, comparative studies of the linguocultural aspects of phraseological units have also been observed in foreign scholars' research. Among Western scholars, S. Sushinskene analyzed the linguocultural aspects of English phraseological units with human and place names, M. L. Beshay explored the linguistic and stylistic features of English and Albanian PUs, M. Hayduk examined the ethnocultural aspects of onomastic component-based PUs in English, and A. Vrbints and M. Vrbints studied onomastic component-based PUs in English and Slavic languages using a comparative approach.

Among Russian scholars, O. A. Dmitrieva, S. V. Ivanova, Z. V. Korzyukova, A. V. Urazmetova, V. V. Lovyannikova, and V. A. Khokhlova conducted comparative studies on the linguocultural aspects of onomastic component-based PUs in English, French, German, Russian, and Ukrainian languages.

From Uzbek scholars, only G. S. Qurbanova dedicated her research to studying the national-linguistic features of onomastic component-based PUs in French and Uzbek languages. In comparative linguistics, it is important to examine the linguocultural features of onomastic component-based PUs in unrelated languages, particularly in English, Russian, and Uzbek.

Materials and Methods

The study utilized a linguocultural approach to analyze phraseological units (PUs) with onomastic components in English, Russian, and Uzbek. It began with a comparative analysis, exploring how PUs reflect national identity, historical context, and cultural values. The methodology included a thorough review of linguistic theories and relevant literature, with a focus on cross-cultural aspects.

Etymological analysis was employed to uncover the historical roots and development of onomastic PUs. Examples were drawn from diverse sources, including oral traditions, historical events, and everyday cultural practices. Furthermore, the study classified PUs into categories based on their cultural reflection: national-cultural units and those shaped by cultural interaction.

To illustrate findings, the research presented concrete examples, linking the linguistic elements of PUs to their metaphorical and symbolic meanings. This analysis was supported by qualitative insights into how these units encapsulate the mentalities, worldviews, and traditions of their respective linguistic communities.

Indeed, scientific research on PUs with national-cultural features is being carried out by both global and Uzbek scholars today. In these studies, the national-linguistic aspects of PUs are analyzed from a linguocultural perspective, and comparative analysis with other languages is conducted.

According to scholar M. Vrbints, many PUs originating from a single base may have a universal cultural-historical formation in different languages. Onomastic component-based PUs in the English language form a unique scientific system from a national-cultural perspective. A significant portion of these units has formed based on the mentality, worldview, customs, and traditions of the English people, which is why the names involved in these units reflect the characteristics of this nation. At the same time, it should be noted that there are names in these units that reflect universal and humanistic aspects ("the tower of Babel", "Vavilonskaya bashnya"; "Sodom and Gomorrah", "Sodom i Gomorra"; "Aesopian language", "Ezopovskiy язы́к", "Ezop tili").

A. V. Urazmetova, in her study of the linguocultural aspects of toponymic component-based PUs, divides them into two groups from the point of view of cultural reflection:

1. National-cultural PUs;
2. PUs that emerged based on the interaction of cultures.

Onomastic component-based PUs emerge from social-historical events, folk oral creativity, everyday life, and customs, and they are connected to past events and the traditions of a specific nation. In onomastic component-based PUs, the roots of national culture are present, and only through cross-cultural and etymological analysis methods can their national-cultural uniqueness be illuminated. We will try to illustrate these aspects with some examples.

Results and Discussion

This study highlights the significant linguistic and cultural aspects of phraseological units (PUs) with onomastic components in English, Russian, and Uzbek. The findings demonstrate that onomastic PUs are deeply rooted in the socio-historical context, national identity, and cultural heritage of their respective languages. By analyzing examples from daily life, historical events, and oral traditions, the study reveals how these PUs encapsulate unique cultural values while simultaneously reflecting universal human experiences.

The results show that the formation and meaning of onomastic PUs often involve metaphorical and symbolic connotations, which resonate with the collective consciousness of a nation. For instance, the English PU "to go to Canossa" reflects a historical event tied to the German Emperor Henry IV, symbolizing humility and submission. Similarly, the Uzbek PU "Damachining qovunini yemabsiz-

dunyoga kelmabsiz" connects to a culturally significant local tradition involving sweet melons. These examples underscore the intricate relationship between linguistic expressions and cultural contexts, affirming that PUs serve as linguistic artifacts of national mentality.

Despite their cultural richness, the translation and interpretation of onomastic PUs pose challenges due to their reliance on context-specific historical and cultural knowledge. This challenge is amplified when PUs are compared across unrelated languages, such as English, Russian, and Uzbek, which differ significantly in structure, tradition, and worldview. The study also highlights that some onomastic PUs transcend their original cultural boundaries to embody universal concepts, as observed in phrases like "the tower of Babel" or "Sodom and Gomorrah."

Knowledge Gaps and Future Research Directions

The research identifies critical gaps in understanding the cognitive and etymological processes underlying the formation of onomastic PUs. Although the study provides comparative insights, there remains a need for deeper theoretical frameworks that integrate linguistics, cultural studies, and cognitive science. For instance, exploring how cultural memory influences the creation and evolution of PUs could shed light on their enduring relevance. Additionally, the role of social dynamics, such as globalization, in shaping the modern usage and adaptation of onomastic PUs is underexplored.

Future research should also investigate the practical implications of these findings in areas like translation studies and cross-cultural communication. A systematic approach to cataloging and analyzing onomastic PUs across more languages could lead to the development of comprehensive glossaries, aiding translators in preserving cultural nuances. Furthermore, advanced computational tools, such as machine learning algorithms, could be employed to analyze large corpora of texts, uncovering patterns in PU usage and transformation over time.

In English: "to go to Canossa" – meaning to "admit defeat and give up one's pride", this phrase is based on the historical event in 1077 when the German Emperor Henry IV knelt before Pope Gregory VII in Canossa, acknowledging his defeat; "Brummagen button" (an old phrase) – meaning a "fake coin", especially copper. "Brummagen" is a distorted form of "Birmingham", where silver coins were forged in the 17th century. This expression is related to Birmingham (a historical place); "be born within the sound of Bow-bell" – meaning "to be born in London", referring to the St. Mary-le-Bow church in central London, famous for its bells; "have kissed the Blarney stone" – meaning to "be a flatterer", which originates from an Irish legend that whoever kissed the Blarney stone would gain the gift of flattery.

In Uzbek: "Damachining qovunini yemabsiz-dunyoga kelmabsiz" – meaning "to boast", referring to a village near Tashkent called Damachi, famous for its sweet melons. This phrase reflects the daily life and hardworking nature of Uzbek farmers.

"Baloning mingi Sirda, biri qirda" – This phrase refers to the Sirdarya River, which in the past would flood and wash away villages and farmlands. It reflects the local people's fear of floods and their practice of relocating animals to safer areas during the summer.

"Ramazon aytgan bilan to'yamanmi, burungining odatini ko'yamanmi?!" – Refers to the Ramadan period when Muslims fast, and children would go door to door after breaking their fast, receiving food or money in return.

The analysis of these examples shows that onomastic component-based PUs are closely linked to the daily life, customs, historical events, and religious worldview of the people. Both English and Uzbek onomastic component-based PUs attract attention due to their historical basis. The onomastic components in these phrases often carry metaphorical and symbolic meanings and reflect the national-cultural characteristics of the people.

In conclusion, despite the fact that the social-historical conditions that gave rise to national-cultural PUs have long disappeared, these units continue to be used today. As a result, their previous form has evolved with new meanings and content. The analysis of examples reveals that most onomastic component-based PUs emerged within national-cultural contexts, enriching the phraseological layer

of the language. Such PUs emerge based on the people's way of life, values, traditions, oral creativity, and their national identity, reflecting their present and future hopes and aspirations.

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